

amples with the spirit of it, these aggressive movements by distinguished abolitionists will move more fiercely its opposition, and call out its determined and violent resistance; and you, dear brother, and your coadjutors, will need to have on the whole armor of God. Be assured of our prayers and ardent affection, at this crisis. The latter you would not doubt, could you see us daily directing the attention of our little ones to your perils, which ornaments many of our dwellings, and hear us teach them in their cradles to hush the name of W. L. Garrison. Thus are we daily making abolitionists, who will defend our sacred rights, when you shall have ceased from your labors; and when that painful period arrives, we shall perform a pilgrimage to your resting-place, that we may evince our deep-toned affection, and have the luxury of watering your grave with our tears.

We owe you more than we can express, for the many privileges with which we are favored. We have societies for moral and intellectual improvement; one, which comprises several white members and officers, has a colored President and Treasurer. Then we have a flourishing day-school, which our former Mayor said would compare with any other free school in the city. Our Sabbath school, which originated with a few devoted women, was established under favorable auspices. At its commencement, several Baptist and Episcopal gentlemen lent us their aid in superintending, singing, teaching, &c. They also gave us books and painted cards for the infant department. Hon. L. Saltonstall presented fifty books from the North Church Sabbath school. We have since received valuable assistance from various religious denominations. We have had a concert of prayer on the second Monday evening of every month, at which a collection is taken up for the slave. But, lamentable as is the fact, its success excited the envy of others; and, last winter, strenuous efforts were made to disband it, which might have been successful, if our father and counselor, W. B. Dodge, had not come to our relief. He said the time had not arrived for its dissolution; for the churches were not prepared to receive us into the parish schools on an equality with the whites. Like yourself, we acquired additional strength by being assailed, and obtained a new library of one hundred and twenty-one volumes, which cost, with the candle to cover them, and case to put them in, thirty-five dollars. They were selected with great care; and there are none of those useless, and I may say worse than useless books, found in all the Sabbath school libraries which I have seen. The children appear very much pleased, and I hope they will prove of real use in improving their time for substantial reading.

How happy you must be to know, that you, under God, have been instrumental in procuring all these precious privileges for us who have been despised and insulted in our own houses! We have been annoyed by the intrusion of southern slaveholders, who have tried to bribe our husbands to become the enemies of the slaves; and when they could not succeed by offering their hundreds, nor by pretending to be abolitionists, they have tried to intimidate us by bringing a constable to search our dwellings. We'll for us and them, that we were fortified against these gross attacks by *peace principles* introduced by you into the Liberator.

But I forbear intruding longer on your valuable time.

In behalf of the colored people of Salem, Mass.

LUCRETIA LAWRENCE.

LOWELL, Feb. 6, 1839.

DEAR BROTHER GARRISON:—Since reading the account given by you of the doings of the State Convention in the last Liberator, I have thought it my duty to suggest a few thoughts for your consideration; and before I commence, I wish you to understand that my sympathies (so far as I know) are all in your favor.

I am aware that you have stood almost single-handed and alone; vindicating human rights in general, and the rights of the down-trodden slave in particular. The history of your sufferings, and the manliness with which you have borne them, when coming from open or secret enemies, are indications of a strong mind and a well-disciplined temper.

Your non-resistance principles, (excepting so far as human governments are concerned,) I hope to be the last to be found opposing. I have no faith in scholarship at war, nor have I much confidence in fighting Christians. And I am extremely sorry that the proposal to put up a political paper in this State should have been made. It is to induce you to resist every kind of ground taken by those, who, in my opinion, thought it their imperative duty to start a political organ for political effect, which they were conscious the Liberator would not be likely to produce.

The unhappy disorders of the meeting I was extremely sorry to witness. That a fearful amount of responsibility rests upon those who were the cause of it, there can be no doubt. But, sir, as you seem to think that all this disturbance was the result of a proposition for a new paper—before you charge all these disorders upon these brethren, it will be well for you to ascertain, with some degree of certainty, what was the occasion of the disturbance—the proposal for a new, and, as they thought, a necessary political organ, or your opposition to the measure. The responsibility, perhaps, should be mutually divided between you and them, and possibly it should be charged altogether to one party. I suppose you think the charge should be put to the account of brothers St. Clair, Phelps, Stanton and Torrey. I have some acquaintance with all these gentlemen, except brother Torrey; and it would require almost as much testimony as would be placed upon the paper containing the thousands of petitioners to Congress for the removal of slavery from these United States, to make me believe that they were the cause of them, with any motive to put down the Liberator or its worthy editor. They are men of too much good sense not to know, that it would be to their eternal disgrace to undertake to put down the Liberator with its editor. Such base ingratitude to one who had done for the cause what you have done and suffered, would stamp them with everlasting infamy in the estimation of all true-hearted abolitionists. You must be mistaken, sir, as to their motives. Charge what you please to their indiscretions; but I beg of you not to impugn their motives.

When the subject of a new paper was first suggested to me, my mind immediately turned to the Liberator—how will it affect the Liberator? In considering the subject, I came to the conclusion, that, in the room of its injuring it, it would have a tendency to enlist a greater amount of sympathy in its favor, and increase its subscription list, as subsequent facts have already proved. Were not the \$500 presented by the good ladies of Lynn one of the fruits of the doings of these brethren? and also the \$160 contributed with the 42 new subscribers?

A good cause, sir, well managed, will always be successful, however many enemies may oppose it; and I think you have little to fear from your supposed enemies, unless you should be deceived so far from your principles, as to be found fighting, (at least with hard and bitter censures,) and thus prove that your principles and measures are at variance one with the other.

I know not to whom you allude, when you say 'that the Liberator was a highly injurious publication, having abandoned their standard'—or that its editor had proved recreant to the slave, unless it was the brethren under named; and these, as I understood them, only so far as the editor's conscientious scruples were concerned on political action; and no blame was intended to be attached to the editor or the paper on this account—but that, under these circumstances, it could not supply the place of a political anti-slavery organ. These brethren professed their strong attachment to you and your paper; and I am sorry to find you questioning the sincerity of their motives. Such charges, sir, against such men, going abroad to the world on you, (under the circumstances of the case,) must be extremely injurious to the cause of the oppressed. Would it not have been better, sir, to have treated them as brethren, and kindly admonished them of their wrong, than to treat them with such virulence and suspicion? Had you taken this course, your conduct would have been in keeping with your non-resistance principles.

As to the subjects of debate, I know not that my name would not have been debated the 19th years;

for, I confess, I could not see the necessity of recommitment, from what I heard before I went out of the meeting. But, in the case I am now commenting upon, I must stand with the 24. It happens to be my misfortune to be frequently found on the weak side as to numbers.

You can judge of my motives, sir, in sending you this article, as you please. Conscious rectitude of principle and practice, so far as you and your paper are concerned, or identified with the interest of the down-trodden slave, is my shield against any imputation of insincerity which may be awarded me for the above remarks.

BRYAN MORSE.

TOWNSEND, Feb. 15, 1839.

FRIEND GARRISON, Pardon me for requesting a short space in your paper, to set at right one or two incorrect expressions in the Liberator of the 15th inst. The 'friend,' I presume, did not intend to misrepresent my remarks. Paine seems to be taken to announce that I am an orthodox congregational minister. Very true I am, honestly and conscientiously too. If it be a reproach, I cheerfully bear it. To my God I am accountable for it. I am reported to have said, 'that a copy of the Liberator was sent me gratuitously.' True it did. But that I said, I was careful not to let any of my family read it, is incorrect. They read it when they chose. I did, however, say, that I made no effort to circulate it, and that when any one wished to borrow it, I was careful to request them to return it to me when they should have read what they wished. And why? Because I would not appear to sanction its circulation. But why not? Not because I object to its anti-slavery principles, but because it advances and advocates sentiments in relation to other important subjects, which I conscientiously and solemnly believe incorrect, and contrary to the word of God. Now, friend Garrison, you say you would sooner part with limb or life than abandon your anti-slavery principles. So would I. But when we converse respecting the Sabbath—the ministry—human government—non-resistance—perfectionism, &c.—we are at variance. You honestly think you are in the right; so I think I am right. My views and principles, in relation to those subjects, I hold dear as life. Now, how can I consistently and honestly patronize or sanction the circulation of a paper, advocating sentiments which I believe to be unscriptural and injurious to the best interests of man, for time and eternity? I cannot do it. I shall not do it.

Again you say, 'Of course, I am zealous in favor of a new paper.' The inference is neither necessary nor correct. Multitudes entertain similar views respecting the Liberator, that I do; but they are not zealous for or against a new paper. Some of them will probably subscribe for it. So shall I, if it be purely anti-slavery. But you say, I made a 'labored speech' to persuade all who take the Liberator in Townsend to discontinue their subscription. This is wholly incorrect. I never made a speech either private or public, either to dissuade any from subscribing, or persuade to discontinue their subscriptions. Indeed, I did not know that there was more than one subscriber to the Liberator in town, till within a few days. With him I have made no effort to have him drop the paper. If there are indeed other subscribers, they have never heard me say anything on the subject, one way or the other. Thus stands the case.

Yours for the slave,

DAVID STOWELL.

THE NEW PAPER AND THE PLOT!!

DEAR BROTHER GARRISON, Permit me to explain, through your columns, what may appear to be contradictory in my course relative to the 'new paper.' During the few months, in which I have had the honor to act as agent for the Mass. A. S. Society, I have felt an increasing conviction, that there existed an imperious necessity for a 'new paper.' The fact that the mass of abolitionists were without an anti-slavery paper, seemed to my mind sufficient to settle that point. For many and various reasons, these abolitionists never would and never will take the Liberator. A paper from another State, evidently, does not meet their wants and wishes; consequently, they must go unsupplied, or a new paper must be established.

With this view, formed without any communication with the plot-masters general, who have been so mercifully designated by you as 'the 'new paper' plot,' believing that it might be effective, where the Liberator could never get admission, until you 'Watchman, what of the night?' startled me by the springing of his rattle, and his alarming cries of 'Plots! Treachery! Clerical schemes! Sectarian plans!' &c. At first, I supposed this alarm to be a mere 'quack,' that Queen Mab had breathed into his ear in some soft hour of slumber; but, on inquiring of a member of the Board, I was solemnly assured that the evidence of the plot was clear and decisive, and would soon be made public. Upon this I determined to oppose the new paper, thinking it better that the mass of abolitionists should go without a paper, than that a new one should go into being as the mere tool of some sectarian—the fatal instrument of destruction to our noble organizations. Hence, at Dedham—the County meeting—I spoke strongly and decidedly against the plan, friends and foes being witness.

But, sir, 'matters and things' assumed a new aspect at the convention. From conversations with persons of many sects, and from the lucid explanations (?) of Bro. St. Clair and Torrey, I became satisfied that the rumor of a plot was, like Colonization, a complete humbug—the mere romance of abolition—a suspicious idea, conjured up by the wizard influence of certain incidents, that seemed to look plot-wise. Hence, sir, my fears of a plot being scattered to the four winds, I immediately took hold, hand and pledge in the 'Massachusetts Abolitionist.'

But, sir, I feel grieved, wounded, hurt at the spirit with which you have opposed the friends of the 'Abolitionist.' Wholesale charges have been poured upon us from your (non-resistance) battery. Indirectly, we are charged with hypocrisy! And why? Because we declare what is the solemn truth: viz: that we are not desirous to throw Wm. Lloyd Garrison, like another Jonah, out of the ship. Sir, I repudiate the charge as unjust, untrue, and unkind. I friendship to the Liberator and its editor antipodes to friendship with the Abolitionist! Then has Bro. Garrison thousands of warm hearts as ever glowed for the slave against him. But I do not believe it. We love you, sir, as one of the pioneers of our army. We value the Liberator as the old bell that tolled its loud and solemn peal when all was gloom and midnight—as the successful alarmist of a people who were almost dead to the claims of the slave. And still we say to those who like it, 'take it.' But, sir, though we love you, we do not love to be unjustly charged, nor to be proclaimed as traitors and clerical plotters, for following out the honest convictions of our hearts. Pursue your course of denunciation, and you compel every friend and supporter of the Abolitionist to become your opposer, or to be stigmatized as a traitor—and who will bear this—ay, who? If you suppose that we shall be scared out of its list of friends, you certainly have mistaken the character of some of us. Our motto is, *die, die*, regardless of consequences; and though it cost us the loss of our greatest champion's friendship, we say *adieu*. And duty to the slave demands at our hand the support of the Massachusetts Abolitionist.

Hope that you will soon cease your hostility to the new paper, and regard it as a co-worker in our noble and hallowed enterprise, I remain,

Yours for the slave,

DANIEL WISE.

DORCHESTER, February 11th, 1839.

FRIEND AND BROTHER GARRISON:—Is the Rev. Daniel Wise, of Quincy, a regularly constituted agent of the Massachusetts Anti-Slavery Society? Does he receive a salary from the Society for his services? Does the Massachusetts Anti-Slavery Society pay him from its treasury for using every effort in his power, as every scheme, whether honest, or mean and contemptible, to destroy the long-tried and faithfully conducted Liberator, and the influence of the poor, despised, down-trodden slave's earliest and most efficient advocate and unflinching friend? If so, I in-

voke the Society, through the Liberator, to let be known far and wide. If, sir, the Liberator is to be destroyed or supplanted, then farewell, a long farewell, to the glorious prospects of future and universal freedom in our beloved country. The gentleman above alluded to, is sowing discord and contention, prodding divisions and strife, in the great and holy cause of love and advocacy. The friends of the cause of abolition invited him to deliver an address on slavery at the Methodist meeting-house in this city, some two weeks since. After his address, he tied his coat, or put on a new one, and zealously called for subscribers and friends to a new political abolition newspaper; and again last evening in the Baptist meeting-house, pursuant to an invitation given him, after I, as secretary of the society, in this town had given general publicity of the meeting, in order to let a full audience, he delivered an address, and then in the disorganizing manner which has characterized the proceedings of the friends of the new project, ones out and presents the paramount claims and the real importance of the new paper, which is to be (presumably, so, at least,) devoted to the cause.

Look at the consistency of this gentleman's doings. At the first annual meeting of the British Anti-Slavery Society, the preamble and resolutions which follow were introduced, and warmly and vehemently advocated by this same advocate for new paper:

Whereas the Liberator, in the hands of William Lloyd Garrison, has been for eight years the most indefatigable pioneer, and the sharpest sword in anti-slavery war; and whereas, neither the Liberator, nor its manly and talented editor, has departed from the heaven-descended principles of our common cause; Resolved, That we sternly repudiate any measures which may be taken to supplant either that paper or its editor, and we hereby pledge ourselves to our utmost to sustain them both.

Any remarks or comments on the above would be superfluous. The same gentleman who presented the above, and advocated its adoption by the Society, (and it would have been adopted by a large majority, if the question had been taken, no doubt,) is now acting in diametrical opposition to his own concocted and adropted sentiments.

I intended to have communicated some facts connected with the annual meeting of the Norfolk County Anti-Slavery Society; but its being now somewhat late in the day, I will not trouble you with them. I will only say in regard to them, that the Rev. Mr. Torrey was on hand, and monopolized about one half of the whole time of the meeting, and prevented the Society from doing the business which was important and highly necessary for the advancement of the cause in Norfolk County. I will add, that now, while a dark and gloomy cloud, charged with thunder and lightning, comes blackening around, and threatening the destruction of the good and safe ship *Abolition*, in the name of humanity, in the name of *Hercules*, I beseech all good men and true on board to act well their part, do their duty, and unfurl nothing but the *MASS SHEET* to the tempest, and she will gallantly ride the storm, and land us all safely in the long-wished for and joyfully anticipated haven of universal and perpetual Liberty.

ORIN P. BACON.

THE WAR BEGUN.

MARSHFIELD, Feb. 22, 1839.

BRO. GARRISON,—The war against the non-resistance has already begun; and that from a quarter whence we should least have expected it—from some of those who call themselves abolitionists! And it seems intended to be, so far as they can effect it, a war of extermination.

The Rev. Daniel Wise came down here last week, ostensibly for the purpose of delivering a course of lectures on slavery; but, in part at least, to get subscribers for the 'new paper,' and to fight against the principle of non-resistance. He was exceedingly modest in his mode of procedure; for when he asked people to subscribe for a paper, he generally commenced by inquiring if they did not wish to take the Liberator, the Emancipator, or the 'new paper.' He was asked which he would prefer any one should take, the Liberator or the new paper. After some hesitation, he replied, 'I would prefer the Liberator, and by all means, I have, for the last two years, been in a very ill state of health, my indisposition increasing progressively down to the present time. Hard work, in the way of public speaking, constant high excitement, and considerable anxiety occasioned by the posture of our West-India question, have wrought their effects upon me, and reduced me to a condition of great and distressing physical disorder and debility. Hence I have taken up my pen only when absolutely compelled. The state of my feelings has induced me to put off whatever admitted of procrastination, so that my debts have been continually increasing, and I am at last obliged to declare myself insolvent, and ask my friends freely to forgive me, having nothing to pay. Can you thus remit the heavy debt I owe you?' I am now taking strong medicine, and resting for a short time from my public labors, in the hope of recovery. Already I feel myself better, though unfit for any intellectual occupation. Pardon, therefore, the imperfections of this miserable scrawl. Your friend is an invalid, with a weak stomach and a weak head. If permitted in the good providence of God, again to go forth and plead the cause of the oppressed, I trust I shall be able to exercise some degree of restraint over myself. To preserve my health, it will be necessary to act by rule. I must speak neither so often, so loud, nor so long, as I have been accustomed to do. It grieves me, as it will grieve all your friends in this country, to learn that you are suffering from bodily affliction. It is, however, matter of joy, my dear brother, to behold the now residence progress of those great truths which you were, under God, so instrumental in propagating and applying when your countrymen were almost universally indifferent or disaffected to the claims of the slave. How great the reward of your sacrifices, and labors, and perils! The little one has become a thousand, and the small one a strong nation. There is now lying open before me, the first volume of the Liberator, dated January 1st, 1831. On the first page you say, 'Aid me, New-England! New-England has aided you. Your native State is politically and morally regenerated upon the question of slavery.' What hath God wrought! Well may you be hopeful. 'The kind God of your fathers make you a thousand times so many as ye are, and bless you as he hath promised you!' Do not think, because I do not write to America, that I do not think of America. I devour with eagerness every thing in the shape of information respecting your anti-slavery movement. I am disposed to believe that I am as familiar with the details of the question, as it is possible to be on this side of the Atlantic. The education I obtained, during my short residence in the United States, enables me to understand pretty well the bearing and comparative importance of the events recorded in your anti-slavery periodical, and by constant and regular reading, I keep up with you in your glorious career, and complete from time to time my historical knowledge.

You express a wish to have me by your side, O, with what sincerity and fullness of desire I could exclaim, 'Amen, with all my heart!' To keep on this side the water is an act of daily self-denial. I am only reconciled to my painful separation by the consideration that the little I can do for the cause of universal freedom is, for the present, better done here than it could be with you. I cherish, nevertheless, a strong and confident hope that I shall see you again, and be allowed to do and suffer something more in the field of warfare, which is endeared to me not less by the insults and injuries I received, than by the kindnesses and proofs of affection so abundantly furnished me by my fellow-soldiers.

Since the abolition of the apprenticeship in the West-Indies, I have been engaged, as my health allowed me, in bringing before the public the claims of the London Abolition Protection Society—a most praiseworthy and valuable institution, founded by Mr. Buxton and other philanthropic individuals, with a view to the improvement of the condition of the native inhabitants of

our Colonies, and the world at large. I have sent you several newspapers containing a pretty full exposition of the principles and plans of this new society. While advocating its claims to public support, I am by no means precluded from pleading the cause of the slave. On the contrary, the slavery of India, the slave-trade of Africa, and the freedom and welfare of the Negro wherever found, are matters of special and legitimate interest. It is likely, however, that the present state of British India will be that part of the great subject which we shall feel it our duty to press upon the immediate attention of the people and parliament. In consequence, my recent public addresses have had a particular reference to the oppressions practised by British rulers upon one hundred millions of our fellow-subjects in our Eastern empire. We hope by a vigorous effort to effect an early alteration in the administration of public affairs in India—such an alteration as will relieve the bulk of the natives (the cultivators of the soil) from the existing evils of the revenue system, and lead to the abolition of slavery throughout the country. This will be another glorious achievement.

Remember me to all friends in Boston, and ever believe me with growing affection,

Your devoted friend,

GEORGE THOMPSON.

ANNUAL MEETING OF THE VERMONT ANTI-SLAVERY SOCIETY.

MIDDLEBURY, Vt. Feb. 21, 1839.

DEAR FRIEND GARRISON:—

After a tedious ride of two days, I arrived at this place late on Tuesday night, whither I came for the purpose of attending the fifth annual meeting of the Vermont Anti-Slavery Society. The Society commenced its session yesterday morning, and the proceedings have now (Thursday evening) just been brought to a close. Although much fatigued, and suffering from want of sleep, I must not fail to redeem my promise by giving you a brief statement of the proceedings.

A large number of the hard-handed, honest yeomen of Vermont were present, notwithstanding the extreme badness of the travelling; and the meeting, as a whole, was decidedly one of the best that I have ever attended. The delightful harmony that prevailed, and the zeal and devotedness manifested by the delegates, reminded me of our never to be forgotten Convention of young men at Worcester. It was indeed a glorious anniversary, and the proceedings cannot fail to give a fresh and powerful impetus to the anti-slavery cause in the Green Mountain State. The meeting was chiefly a house-party affair, brother Orange Scott and myself being the only individuals present from any other State; and as we are both Vermonters by birth, we can hardly be considered an exception to the remark. The speeches were generally excellent; the more so from the fact that they were short and to the purpose. Each individual was limited, by a rule, to twenty minutes; and to this judicious regulation, taken in connection with the promptness and energy of the President in despatching the business, the meeting owes, in no small degree, its interest. Among those who were present, to participate in the proceedings, were the firebrand Murray, whom you once justly pronounced the 'Clarkson of Vermont,' Chauncey L. Knapp, the Secretary of State, a good speaker, and a fine specimen of our Vermont young men, Edward D. Barber, an old pioneer and able defender of the cause, who, amidst all the cross-currents and hurries of party, 'has proved indefatigable in his attachment to the great interests of humanity, and the bold and fearless Miller, who signified himself by his efforts in behalf of Greece, and who is a real sui generis. Mr. Barber, the corresponding Secretary, as you well know, is one of the most prominent members of the democratic party in this State.

The Annual Report, which was from his pen, contained a searching examination of Abert's gas resolutions, which, when it is published, I intend to send to Mr. Van Buren and the editors of the Washington Globe, and Boston Morning Post, as a specimen of Vermont democracy. The resolutions were all of the most ultra stamp, and the discussions which they elicited were intensely interesting. Here are a few of the most important of the resolutions, which I must transcribe without further comment.

Resolved, That northern churches and professing Christians, by holding fellowship with southern slaveholders, are in a moral and political relation to the community, and are bound to discontinue such fellowship, and to use every effort to strengthen the bonds of slavery and arrest the current of public opinion against it, than all its sophistical casuists and chivalrous defenders of the South.

Resolved, That slaveholding, under all possible circumstances, is a sin, and ought to be immediately repented of and abandoned by every individual, Christian and non-Christian—in short, every moral agent—is under the most solemn obligation to use all means sanctioned by law, humanity and religion, to effect the immediate abolition of this sinful relation.

Resolved, That we have no fellowship with that opposition to slavery which only manifests itself by opposing abolition.

Resolved, That Charles G. Atherton, a member of Congress from New Hampshire, by introducing his gas resolutions in the House of Representatives of the United States, on the 13th of December last, has secured for his name a conspicuous place on the roll of infamy; and that the members of Congress from the free States, who voted for said resolutions, have proved themselves unworthy the confidence of a free and Christian people.

Whereas, the Hon. Henry Clay, in his recent speech in the United States Senate, has characterized the 'ultra abolitionists of this country' as persons who are resolved to persevere in the pursuit of their object at all hazards, and without regard to any consequences, however calamitous they may be; and that, with them the rights of property are nothing—the deficiency of the powers of the general government is nothing—the overthrow of a government is nothing—the fondest hopes of the civilized world, are nothing;—and whereas, we consider ourselves as 'ultra' as any abolitionists in the United States—Therefore,

Resolved, That the foregoing extract contains allegations which are contradicted by all our declarations and all our measures, as a body or as individuals, and are gross and infamous slanders upon our character; which we cast back with indignation upon the Senatorial libeler.

Resolved, That if, in the language of Mr. Clay, it is the first duty of Congress, in its legislation over the District of Columbia, to make the District 'available, comfortable and convenient as a seat of government of the whole Union,' still we deny that any place can be an 'available, comfortable or convenient' place for the seat of government for a free republic placed in the 'unavailable rights' of man, where the representatives of freedom meet to legislate in favor of human liberty, within the bounds of which one-sixth of the population are slaves, and where slave-auctions, slave-prisons, slave-drivers and slave-ships exhibit to the scorn and reproach of civilized nations the greatest slave mart in Christendom.

Resolved, That we are as much as ever convinced of the great sin of African Colonization, which was founded in an unholy union of slaveholding and inveterate prejudice against the colored American; and that the recent attempt to re-nail the sympathies of the North in favor of this cruel and unjustifiable scheme, after its wickedness had been so fully exposed, and its utter hypocrisy exposed, and after its condemnation had been so repeatedly and unequivocally pronounced by all the most intelligent of that vast and noble body of men who profess to regard, as the greatest of all honors, the right to struggle against a sinking reputation, rather than frankly to acknowledge an error, and co-operate with those who have discovered the fallacy of their scheme and honestly rebuked its wickedness.

Resolved, That we have learned with deep regret the manner in which the resolutions of this State on the subject of slavery, the slave-trade and the right of petition, were treated by our Senators in Congress, on their presentation of them in the Senate of the United States; and that we regard their conduct on this occasion with unqualified disapprobation, as a betrayal of the high trust reposed in them, and as a cowardly down to the dark spirit of slavery, wholly unworthy the representatives of Vermonters.

These resolutions show the soundness of Vermont abolitionism. Depend upon it, the cause here is onward. The Society has been very active, and has accomplished much during the past year in various ways. The liberality of the delegates was shown by their pledges, which amounted to more than \$20,000, notwithstanding most of them are farmers in moderate circumstances. Among the donations was a valuable gold necklace, presented by the mother of Alvan Stewart.

Yours affectionately,

OLIVER JOHNSON.

because the anti-slavery societies have agreed to use political action, it is equally true that he is bound to liberate the slaves by force in a certain contingency. It was stated by some one at the Convention, I believe the Rev. Mr. Cummings, of Duxbury, in reply to an objection against going to the polls on the ground that many did not believe it right, that every man was bound to believe it his duty to go to the polls. Now this may be true, or it may not. It is merely a matter of opinion, about which we may honestly differ. He believes it to be my duty to join the Methodist church, but he would hardly think of arguing that fact in an anti-slavery meeting. Yet he might do so with as much propriety as he can insist that it is my duty to vote. For, whether it is or not, will depend upon the truth of a general principle which must be established on grounds totally independent of the abolition question. When he has convinced me of the truth of this general principle, he may then, as an abolitionist, rightfully urge upon me the duty of applying it to the case of the slave. But, until then, any attempt to do so will be travelling from the record, violating the compact, and leaving the common ground of anti-slavery union. This course is so clearly and obviously wrong, that I am surprised to see men of sense supporting it, and can account for it only by supposing that their hatred of non-resistance has obscured their mental vision. Still, however much they may hate this principle, I do not yet believe a majority of the abolitionists can be made willing to ostracize all who cannot engage in this particular kind of political action. It savors too much of the time.

When a pillory held a Papist's ears, And the gallows-ropes a Quaker woman,

To suit the meridian of the nineteenth century.

Friend Wise stated that some had said there was division in the anti-slavery ranks. 'This,' said he, 'is not the fact. There is no division. There will be none, unless we are driven to it by those who oppose the new paper. There is a limit to human endurance, and even a worm, when trodden upon, will turn upon the aggressor.' This means by being trodden upon, I cannot conceive, unless it is the refusal to make use of the elective franchise. They tell us there need be no division, if we will bow down and worship at the ballot-box! Dean Swift represents Lord Peter (the Pope) as concluding not to call in neighbor Dominic with his red hot tongue to seize upon Martin and Jack, providing they would confess that a crust of brown bread was a leg of mutton. So, if we will consent to go to the polls, very good; otherwise, we are to be drummed out of the ranks, and ultimately handed over to the tender mercies of Hubbard Winslow's 'brotherhood!'

But there is a division in the anti-slavery ranks. Mr. Wise's assertion to the contrary notwithstanding, and it has been caused solely by this attempt to bind men's consciences, and destroy individual freedom by the despotic law of an association. Here is the great evil of combinations. There is generally too little regard for individual rights—too much of a disposition to swallow up the unit in the great mass. It is an evil which cannot be too carefully guarded against. The only way to heal this division, is to retain the broad platform upon which our societies were originally formed—which admits all, of every name, sect, or party, who believe in the universal sinfulness of slavery, and the duty of immediate emancipation. If this be done, we may still go on in harmony and love in the work of universal freedom. But, if this new doctrine is persisted in, and its friends succeed in inducing the anti-slavery society to declare that every man is morally bound to go to the polls, then there must be a permanent separation, and on their heads will be the consequences.

TRUTH TELLER.

LETTER FROM GEORGE THOMPSON.

8 DUNSTON-STREET, NEWINGTON.

ENGLAND, January 5, 1839.

MY DEAR FRIEND:—

I was truly delighted to recognise, once more, your handwriting, annexed to Mr. Burley's letter, of the 24th November. Most entirely do I reciprocate your sentiments of unalterable attachment. I sometimes feel very culpable in not keeping up a regular correspondence, while, at other times, I feel to some extent exonerated by my circumstances. Let me tell you the latter-writing, I have, for the last two years, been in a very ill state of health, my indisposition increasing progressively down to the present time. Hard work, in the way of public speaking, constant high excitement, and considerable anxiety occasioned by the posture of our West-India question, have wrought their effects upon me, and reduced me to a condition of great and distressing physical disorder and debility. Hence I have taken up my pen only when absolutely compelled. The state of my feelings has induced me to put off whatever admitted of procrastination, so that my debts have been continually increasing, and I am at last obliged to declare myself insolvent, and ask my friends freely to forgive me, having nothing to pay. Can you thus remit the heavy debt I owe you?

I am now taking strong medicine, and resting for a short time from my public labors, in the hope of recovery. Already I feel myself better, though unfit for any intellectual occupation. Pardon, therefore, the imperfections of this miserable scrawl. Your friend is an invalid, with a weak stomach and a weak head. If permitted in the good providence of God, again to go forth and plead the cause of the oppressed, I trust I shall be able to exercise some degree of restraint over myself. To preserve my health, it will be necessary to act by rule. I must speak neither so often, so loud, nor so long, as I have been accustomed to do. It grieves me, as it will grieve all your friends in this country, to learn that you are suffering from bodily affliction. It is, however, matter of joy, my dear brother, to behold the now residence progress of those great truths which you were, under God, so instrumental in propagating and applying when your countrymen were almost universally indifferent or disaffected to the claims of the slave. How great the reward of your sacrifices, and labors, and perils! The little one has become a thousand, and the small one a strong nation. There is now lying open before me, the first volume of the Liberator, dated January 1st, 1831. On the first page you say, 'Aid me, New-England! New-England has aided you. Your native State is politically and morally regenerated upon the question of slavery.' What hath God wrought! Well may you be hopeful. 'The kind God of your fathers make you a thousand times so many as ye are, and bless you as he hath promised you!' Do not think, because I do not write to America, that I do not think of America. I devour with eagerness every thing in the shape of information respecting your anti-slavery movement. I am disposed to believe that I am as familiar with the details of the question, as it is possible to be on this side of the Atlantic. The education I obtained, during my short residence in the United States, enables me to understand pretty well the bearing and comparative importance of the events recorded in your anti-slavery periodical, and by constant and regular reading, I keep up with you in your glorious career, and complete from time to time my historical knowledge.

You express a wish to have me by your side, O, with what sincerity and fullness of desire I could exclaim, 'Amen, with all my heart!' To keep on this side the water is an act of daily self-denial. I am only reconciled to my painful separation by the consideration that the little I can do for the cause of universal freedom is, for the present, better done here than it could be with you. I cherish, nevertheless, a strong and confident hope that I shall see you again, and be allowed to do and suffer something more in the field of warfare, which is endeared to me not less by the insults and injuries I received, than by the kindnesses and proofs of affection so abundantly furnished me by my fellow-soldiers.

Since the abolition of the apprenticeship in the West-Indies, I have been engaged, as my health allowed me, in bringing before the public the claims of the London Abolition Protection Society—a most praiseworthy and valuable institution, founded by Mr. Buxton and other philanthropic individuals, with a view to the improvement of the condition of the native inhabitants of

our Colonies, and the world at large. I have sent you several newspapers containing a pretty full exposition of the principles and plans of this new society. While advocating its claims to public support, I am by no means precluded from pleading the cause of the slave. On the contrary, the slavery of India, the slave-trade of Africa, and the freedom and welfare of the Negro wherever found, are matters of special and legitimate interest. It is likely, however, that the present state of British India will be that part of the great subject which we shall feel it our duty to press upon the immediate attention of the people and parliament. In consequence, my recent public addresses have had a particular reference to the oppressions practised by British rulers upon one hundred millions of our fellow-subjects in our

